

THE WOMEN'S MISSIONARY MAGAZINE

— OF —

THE UNITED PRESBYTERIAN CHURCH.

VOL. II.

FEBRUARY, 1898.

No. 7

ASSIOOT, EGYPT.

A. DE VLIENER.

You all know Assioot (or Asyut as some spell it) in Egypt, don't you, dear friends? I dare say you have some acquaintances there.

A few months ago, just before I came to America, I took a walk in that place with one of my native friends who holds a position in the telegraph office. We walked from the point where the photographer must have stood when he took the view that accompanies these lines, past the tall chimney that you see on the left part of the picture, and went thro' the oldest and least attractive parts of the town towards the point which we, Assiootians, proudly call "the Mountain." The mountain (you see it vague in the background,) is a great hump on a mountain chain, which limits the western horizon. As a gigantic serpent, creeping from south to north, and jumping up suddenly as if startled, near our town, this elevation of the Lybian hills attracts our attention and we admire it especially during the short twilight. And no contrast could be more remarkable than that between the old, dirty huts of Nile mud, which we passed a few minutes ago, and the magnificent panorama which opens

when we pass out of town, and a girdle of palms, hiding the more unattractive parts, vies with the minarets of a hundred mosques to render Assioot beautiful. Between fresh green cornfields, a dyke leads to the foot of the mountain.

Behind us the town is metamorphosing itself into a square of white walls and white roofs, put in a frame work of palms, fig trees and accacias in the midst of the great green carpet, which stretches from the Lybian to the Arabian mountains and follows all the capricious windings of the Nile. Before us rises the Mountain, which at this distance shows hundreds of enormous windows or gaping openings, which make one shiver and shrink, as though there lived dragons in those caves—powerful, monstrous, horrible, like those of Dante, Milton or Gustave Dore.

But let us proceed. The first discovery we make is that we have reached a graveyard. On the right lie hundreds of cupola shaped tombs, in which the Mohammedans deposit the remains of their departed. On the left and before us the mountain slope is strewn with numberless white human bones. We

see here in reality what Ezekiel saw in the spirit. The day will come when that barren, parched mountain—nay, the whole desert, will lack room; when the Lord will say, Thou spirit, come from the four winds and breath upon these slain that they may live. Muscle and sinew will then intertwine their wondrous textures and the breath of life will again play through purple veins, and a multitude that no one can number will array itself before the eyes of the Lord.

Slowly we mount and indescribably beautiful is the view of the town and of the surrounding verdure. In the far distance the molten gold of the great river winds among palm groves and harvest fields. It is said that the Egyptologist Lepsius thought this panorama the finest in all Egypt. Ofttimes, in forgetfulness of the hour, I would linger on the mountain side, watching the sun go down, when the western mountains first bathe in the softest purple, then wrap themselves in a rose-red gauze and finally withdraw behind a misty curtain of glittering orange, which becomes paler every minute, till at last the natural whitish color of the desert jealously chases away the luxurious tints of the glorious Egyptian sunset.

Meanwhile, imperceptibly, the quiet queen of the night has commenced to trace a quivering pathway of flowing silver on the waters of the broad river. With majestic modesty she revels in the splendor of the drowsy earth, on which now all lines are softened, all forms ennobled; all shapes, even of the rough rocky desert, idealized. And when she spreads her peace everywhere, and the palms rustling, and the waves rippling, sing of that peace, then we shudder at the thought that our God, who causes all these glories to shine forth as a passing expression of His own enduring majesty, is neither owned nor honored

by the thousands of Assioot, by the millions of Egypt. And breathing a prayer, we leave the place.

Let me now be your guide to another spot, very different from the one described, but not less beautiful. Beautiful in another sense! In the middle of the picture you notice a white tower, the left one of the three that are taken in the view. Near that tower is situated one of the girls' schools of the United Presbyterians, or, as we in Egypt say, of the Americans.

"To what denomination do you belong?" I asked the other day one of my native friends.

"American," he replied, and a funny American he looked, I tell you.

In this girls' school as many as two hundred pupils are being taught the elementary branches of learning, including Bible history, catechism and industrial training. Mrs. Hart, under whose supervision this fine institution is placed, has made it her pet, and many a summer day, when the thermometer was at 115° Fahr. in the shade, I have seen her riding on donkey-back or walking towards her school. She has herself sometimes written about the work, and therefore I will only add that the influence going forth from it has been greatly felt throughout the province of Assioot. The families Akhnookh, Khayat and Weessa are doing very much to sustain this and similar schools with the powers of wealth and intellect which the Lord has given them.

We enter the school and see a large number of nice-looking, well-dressed native young ladies, busily engaged in preparing work, under the eyes of their friendly native teachers, or singing a psalm with voices that bespeak careful training. Some of the girls are proficient in English, and, if we liked, we might spend a whole day very agreeably and

profitably in Mrs. Hart's school.

Last commencement day Mr. Akhnookh said, with tears in his eyes, "Dear friends, twenty years ago I was present on a similar occasion in a boys' school. I wept because we had no proper instruction for our girls; now I weep for joy, because the Lord has shown us to-day this great success."

But I want to show you something more. You have heard about the Pressly Memorial Institute, have you not? I am sorry the "big square building" could not be taken in the photo. It is exerting as much influence for good in Egypt as any public institution ever did for that country. My wife and I often remarked, in going there on evenings to spend some time with the ladies, "That building is an altar for the Lord Jesus in Egypt." And indeed it is. Nearly 200 girls are being educated there under the eye of Miss Jessie Hogg, helped by her sister, Miss Rena Hogg, both animated by the same spirit that made their father, the Rev. Dr. Hogg, such a successful champion for the liberty of the gospel in Egypt. Not far from Mrs. Hart's school, the American mission has the Assiout hospital, under the management of Dr. Henry and Miss Teas, whom we call Sister Dorcas. We have no time now to visit the hospital, but you ought to come with me some time and spend a whole day in it. It is a grand institution. Many an hour have I spent there with Dr. Henry talking to the patients, while my wife was admiring Sister Dorcas' talent as a nurse or assisting her in providing a drug for some sick lady. Call again.

Now let us hurry on, not because we want to leave by an early train, but because of the want of space in this number of the MAGAZINE. A few paces bring us to the college; if you will sit down I will tell you something about

the work. The Sabbath begins with a prayer-meeting by the oldest pupils in their rooms at 5 o'clock in the morning. They do this voluntarily. It is edifying to hear these young men, who hope to become preachers and teachers among their brethren, "sing psalms in the night." It sounds as a prophecy of the rich fruits the gospel is going to bear in Egypt in the nearest future. At 7 o'clock they come together (500 of them) in the dining halls to have their breakfast. Every table is presided over by a pupil teacher, whilst one of the teachers surveys the whole. Mr. Khaleel Ibraheem, a noble and humble Christian, has been serving the mission in this kind of work in teaching for a great many years. The dining rooms are getting too small. The food is simple, but probably better than the average pupil gets at home. At 9 o'clock all the pupils of the college, together with those of the Pressly Memorial Institute, meet in the chapel, where commonly the principal, Rev. J. R. Alexander, D. D., preaches in Arabic. It is an interesting sight to see so many young Egyptians together, engaged in worship. Amiable youth, you are the hope of your country! In the afternoon the Sabbath-school is held and attended by all the boys and girls. On week days the older pupils have several meetings, and it may be said that in this college Christian living is not only taught by the missionaries and their helpers, but practised by many even among the pupils. All teaching here is given with a view to the spiritual needs of the young, and as long as Dr. Alexander, Rev. Hart, Miss Buchanan, Miss Duncan and the native professors, among whom good Mr. Hanna Ayd has been during a period of now 25 years, continue their work, it behooves us to sustain them with our prayers and with our sympathy. The Lord bless them!

TRAINING FOR CHRISTIAN SERVICE.

MRS. MARGARET McCAGUE GORDON. Read at Indianola, Ia., May, 1897.

LONG ago a loving mother taught her child to pray this petition, "Prepare me for what Thou art preparing for me." Like a golden thread woven in and out went this thought through a life, somber, it is true, by intense suffering and pain, yet golden in loving service to Him to whom it was entirely consecrated. Our Saviour called especial attention to the importance of caring for childhood and youth. Even though the constant admonition of prophet and priest during the Old Testament time had been "Train the child," "Teach your children," yet at the time of Christ there was a tendency to consider children as beneath notice, a spirit with which our Lord was much displeased.

Can it be that at times he is much displeased with us when the cares and anxieties, the manifold interruptions and pressing engagements that seem to characterize this hurried age of ours, crowd away the little children, who should be taken up as the little ones of long ago into our arms to receive the Master's blessing? Have you ever listened to the song, "My Mother's Bible?" One evening after a particularly busy day filled to the brim with cares and interruptions, I listened to this song, and the tears came unbidden as the touching words of the singer reached the heart's innermost recesses. As the sweet voice of the singer sang on one could almost see the dear mother day after day, amid the household cares, taking her well worn Bible and reading from it to the listening circle around her; the love and reverence of the mother for God's Word leaving lasting impressions upon the young hearts, and bringing forth in after years rich harvests of earnest Christian service. As the singer

sang on, thoughts of future years came to me, and I wondered what would be our children's remembrance of us as reading mothers—whether the newspaper, the magazine, the book of history or of fiction, would not be that most associated with us in their early recollections, and what would be the fruitage of lives thus trained. Surely we need to stop and consider, for the temptations to push aside God's Word for other reading thicken around us, and the future of the next generation is forming by the impressions that remain to be reproduced in years hence. In the ideal home there should be all the different methods of training which the learner will receive when he leaves his miniature home world and is trained in the larger world outside. Training in God's Word, in taking everything to God in prayer, in self-discipline and self-control, in patient endurance of suffering, in sacrifice and self denial for others—all of these lessons of Christian service should be begun in the training school of home.

An important training for Christian service is an intimate knowledge of God's Word, or, what may be termed a working knowledge of the Word. Much of the helpfulness of the epistles to Timothy is lost because the student unconsciously applies the wondrous advice contained therein only to the gospel ministry. Let the reader divest himself of that limited conception and read the oft-unheeded words as though they were spoken to him personally as a worker for Christ, and a new meaning is revealed. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A workman for God needs a thorough understanding of the tools

with which he works, a practical knowledge of the Word which alone can bring men to God. The success of many eminent workers for Christ consists in their readiness with the Word of God, in their skill in directing to the very texts that bring light to the bewildered soul, in the aptness with which they turn the page to the words which reveal the Lamb of God. No training for Christian work equals Bible training, and no worker is properly equipped for effective service until he is able to lead men to God by showing them from the written page what God is, not what men have thought Him to be.

As in all professions there is need of special training for special service, so there should be a special training for ministers, missionaries and Bible workers, that they may be able defenders of truth against error in its manifold forms, and successful workers in winning men to Christ. This training should be along intensely practical lines in order that the teacher of Christ may adapt himself to every position and to every individual. There is a high order of service for those who have developed a high degree of efficiency through preparation received in seminary and training school. Bishop Vincent, in a recent article, says: "Let me plead for a symmetrical training of the men who are to represent the Christian church in this enlightened age, and who are to impress society with the nobility of Christian manhood. Let men wait before entering the ministry. There is plenty of time. Jesus at twelve years of age astounded the elders in the temple. In our time, if we could, we would have made him a 'boy preacher,' and sent him through the land as a flaming herald. He, in divine wisdom, retired to Nazareth and remained in its quiet for eighteen years, subject to his parents, a student of nature and of the scriptures, and

waiting for the ripening of character, which prepared him at thirty years of age to go forth on his mission."

In all great crises of affairs, whether in the church or of the world, there has always been some man or woman who has been singularly prepared by God for the work intended, and this preparation has generally gone on quietly and unconsciously to the one undergoing the training until the hour came when God brought the workman face to face with the work to be done. Moses, with all the education of the Egyptian court, needed the education with God in the far side of the desert. Elijah, too, came to his work Spirit-filled as he communed with God in his obscure home in the wilderness. Before Paul was ready for the work at Antioch, he spent time in Arabia, where he could grow strong in faith and purpose. As it is with the acorn seedling, there must be a sheltered spot where the sun and air may have free access in order to insure a firm hold for the roots. So does the Christian worker need time and opportunity to be "rooted and grounded in Him" before exposure to the trying winds and scorching blasts that must needs assail when in the midst of active service.

An essential element in training for Christian service is training in prompt obedience to the revelation of the Master's will. A soldier is trained to obey the least command of his superior officer, a servant to heed the slightest behest of his master, a child to comply with the request of the parent; so the servant of God should be trained to wait obediently for indications of the will of his Lord. "As the eyes of the servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so do our eyes wait upon the Lord our God." And this means a constant training of oneself to do even the

smallest thing as an errand for God, even though the task be humble and menial. One who finds himself in a limited sphere, perhaps more limited than he thinks he should occupy, can never prepare himself for a wider sphere by querulously complaining about his lot like an imprisoned bird beating against the wires of his cage. "The way which is desert," bleak, barren and dreary, was the way from Jerusalem to Gaza, yet Philip went Spirit-led, and his work was shown to him as obediently he went.

In order to accustom himself to prompt obedience of the Master's will, the Christian worker needs an abiding sense of the real presence of that Master. This sense of the nearness of God, constituting an essential element in preparation for Christian service, can only come by careful self training. Man is so encompassed about with a material world that effort is necessary for him to have constant recognition of a spiritual world. One who trains himself to "walk on the uplands with God" will not allow himself to become disheartened and discouraged by the failures and disappointments that must needs come; "He will not be cast down utterly." Especially does one who has not a naturally hopeful temperament need to cultivate, with prayerful endeavor, a mental habit of recognizing God in all things, or, as it has been termed, "the practice of the presence of God," if he would be a successful worker for Christ. Were he to forget that

"Behind men's hearts and souls doth lie
The infinite of God,"

and give way to despair over the deficiencies in his own work, or the inconsistencies in that of others, little wonder that, into the minds of those around, should come thought of God as a dreary blank instead of a cheering reality. At the close of an exhausting day filled with

the varied duties that had claimed the attention of an earnest home missionary, a sense of discouragement came upon the wearied worker as he thought of disappointments that had come, of incompleteness that had seemed to characterize every effort. In the quiet of the evening, God came and talked with him, and, in the training received in that still hour with God, the worker went forth stronger for service. Before this he had been a servant of God, but he, like Job of old, had served as one who had "heard by the hearing of the ear," but now that, like Job, he could say, "Mine eyes have seen him," the words of divine promise came with strengthening force. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Were we wont to accustom ourselves to perform the most trivial and commonplace tasks as in the immediate presence of God, there would not be so much of nervous, feverish haste in these busy lives of ours, and every service would bring us into deeper experience of Him who also "dwelt among men as one that serveth."

"Lo! amid the press,
The whirl and hum and pressure of my day,
I hear Thy garments sweep, Thy seamless dress,
And close beside my work and weariness
Discern Thy gracious form, not far away,
But very near, O Lord, to help and bless.
The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany,
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee!"

But with all of these elements of training, the Christian is not made ready for the highest service without entrance into a sterner school in which, disciplined by adversity and affliction, he is "made perfect through suffering." A name which our Saviour gave to the Father was that of Husbandman, bringing to mind not only thoughts of protection and care, but also thoughts of training, even pruning. To cut off extraneous and injurious growth from the branches causes at the time pain and a sense of bereave-

ment, but afterward it "yieldeth the peaceable fruits of righteousness." As the earthly gardener rejoices when he tenderly lifts the branches heavy with ripe clusters, so does the heart of the Heavenly Gardener rejoice when he beholds, in the lives of his cherished branches, rich fruits of submission to his will, increased tenderness of conscience, and greater energy in every work of faith and love—results of the pruning knife of sorrow and trial. "Before I was afflicted I went astray, but now I have kept Thy word." In looking back the Psalmist saw the crooked path of his life and the wayward wanderings as he followed the leadings of a will unlesioned and unschooled. He also saw the chastening hand that led him back, and remembered the bitter tears he shed, as, following the loving guidance of that same hand, he again found the right path. To fully sympathize with others in their griefs and disappointments, we too need to experience grief and disappointment. To know how hard it is to undergo injustice and criticism, we need to have a personal experience of suffering wrongfully. One who has been trained in the school of suffering has a sympathetic touch which stills the quivering heart. He who has learned in his own trials and temptations to fly to "the God of all comfort who comforteth us in all our tribulations," and whose heart has been quieted and stilled in the calm of God's will, can lead the way for other tempest-tossed souls to rest in the same haven. "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"When God's occasions call for men,
His chosen souls he takes.
In life's hot fire he tempers them,
With tears he cools and slakes.
With many a heavy greivous stroke
He beats them to an edge,
And tests and tries again and again,
Till the hard will is fused and pain

Becomes high privilege;
Then strong and quickened through and through,
They are ready His work to do."

In the process of training for Christian service, whether in the home with the Word of God, or in the school of ways and methods, all effort is vain unless the counsel of God be asked. No habit of obedience can be formed, no abiding sense of God's presence can be realized, no lasting benefit in the school of adversity can be attained, if earnest prayer be neglected. "Except the Lord do build the house, they labor in vain that build it." An old minister, whose life had been a very successful one, lamented that he had not accomplished more. Sorrowfully in the evening of life he said: "The mistake of my life has been that I have not prayed more. I studied and I preached, I worked and I worried, and I prayed too little. Could I live my life over, I would be more with God and less with men." Dr. J. A. Gordon, in commenting upon the vision seen by Isaiah of the six winged seraphim, four wings of which are used in flying upon God's errands, says: "Let us learn a lesson upon the proportion to be used between supplication and service." Better twice as much quiet devotional preparation than a hasty rush into service with a nature untrained and undisciplined by communion with God in secret prayer. Too often tasks thus undertaken are self appointed, and the hurried going hither and running thither accomplishes but little for the Master, whose "Peace be still" is needed by the perturbed spirit.

Restlessly a multitude surges to and fro, seeking for something to satisfy, ever asking, "Who will show us any good?" The question comes from a disquieted multitude of Christian workers, perplexed, discouraged: "Who will show us any good? Who will show us the best way to reach our fellow men?"

Who will lead us into the way of Christian service?" And the cry comes up from a still more restless multitude of Christless ones: "Who will show us any good? Who will show us the meaning of life? Who will lead us into the

way of satisfaction?" As the pathetic refrain reaches the listening ear of the Saviour, the answer comes back, as He lovingly links himself with His own, "Lord, lift Thou up the light of Thy countenance upon us."

THE WOMAN PIONEER.

It hardly seems real when one reads that in the last year of the last century a woman sailed for a foreign shore in obedience to the Master's command. Yet Hannah Marshman did that, and is the first of all woman missionaries of modern times. Born in an English town, she early married an English clergyman. Carey's burning appeals for help soon fired the hearts of the young couple, and they resolved to join the mission in Bengal. Landing in India they helped form that little mission colony of nineteen, ten of them young children. These must be fed and clothed; house room must be provided; the children must be educated; the expense, \$3,000 a year, must be met. After summing up all these necessities, the little band went before the Lord in prayer and renewed their dedication to God. The work was divided according to the fitness of each; Carey was translating the Bible, and was soon made a professor in Lord Wellesley's college; Ward, with two of Carey's sons, had the printing press; the schools fell to the Marshmans, to Hannah Marshman. For forty years these four—one woman and three men—labored together, all that was earned going into a common fund. What was the result pecuniarily? Aside from self support this little band gave to the work \$450,000, of which *Hannah Marshman earned over \$100,000.* How was this done? Surely God led this woman. She was a faithful mother; twelve children were born to her, six of

whom she reared. Of her three daughters, one married a Mr. Williams, the second was the wife of the German scholar, Dietrich Brandis, chief of the India Forestry department, while the youngest married Sir Henry Havelock.

In beginning a school for her own two and the eight other missionary children, Hannah Marshman made it known that native boys and girls would be received as Christian boarders at \$225 per annum. At the end of seven months she had twenty-three outside pupils. In writing to a friend in London she said:

"I searched my mind very minutely before I engaged in the school. I am not worthy of being employed in anything belonging to Christ, and often wonder at the dispensations of God in sending me to this land where so much grace is needed."

A large sum was contributed to the extension of native missions from Hannah Marshman's school soon started for the daughters of mixed races—white fathers and native mothers. In 1805 Hannah Marshman reviewed her experience in a letter to a friend in Bristol, England, as follows:

"We generally meet Friday evenings after worship to sup and chat—this being the evening that Brother Carey comes home. . . . As I was returning across to our own house I trod on a serpent which twisted around my leg and gave my heel a hard smack. I shook it off and felt no harm. I had hold of Mr. Marshman's arm, or probably I might have fallen down. Having a lantern, I saw it make its way into the

grass, and went home a little terrified, but much more surprised.

At seven o'clock school begins; at nine at night the children are in bed, after which time is my holiday to read, write or work. But I am often so overcome with fatigue and the scorching heat of the day that I feel neither will nor power to do anything at all; and when I sit down to converse with you it is with a weary body, a stupid soul, and dim eyes; but I am sure of having all my faults lightly passed over and all covered with love."

The English government founded schools and colleges for the higher classes, but only Hannah Marshman cared for the rest. For a generation she worked—converting, teaching, sending out, laying the foundations wide and deep, with infinite patience and wonderful faith.

Meanwhile the brotherhood planned, prayed for and guided the work. They published a paper called the *Friend of India*, and the essays were of such value that the earlier ones have been reprinted. One on "Female Education in India," which appeared in 1822, gave an impetus to the work guided by Hannah Marshman. In 1824, the Lord impressed upon her the necessity of making the work permanent and continuous. She then had nearly six hundred girls in the mission schools. She was working with a terrible zeal and intensity of purpose among the women of the lower classes who could at once be reached. The Native Female Education Society was organized by her to establish her work.

It may easily be imagined how many, many cares she had. The number of her children, the laying away of one

after another in the mission plot, the domestic care of all the brotherhood, personal work among the native women, and the increasing school duties—all demanding her time. An additional care was the mania of Carey's first wife. The refuge from all her cares she found in sweet communion with her Lord. The six children she reared were all trained for positions of usefulness, the eldest son receiving the order of the Star of India. She was an English Baptist, and with her husband did much to stimulate the young cause of missions in England. She died after a short widowhood in Serampore in 1847, at the age of eighty. No one has written her biography, not even her son, who is the author of "The Life and Times of Carey, Marshman and Ward."

And now for fifty years her work has lived after her. What a gathering there will be on resurrection morn! When the dead in Christ shall rise, the grave will no where give up a more sacred dust than will arise from that little mission burial spot in far off India. The dead in Christ shall rise first. Hannah Marshman, one of the world's greatest women, was the first woman missionary. Glorious example for the women of our church; an example for mothers. When one did so much, let us do something in memory of her, or of the One in whose footsteps she followed so closely.

There will be few such lives as Hannah Marshman's to chronicle, but we hope this sketch will inspire some women in our church to more zeal for the cause to which this noble woman gave all she had in this life.—*Women's Missionary Record*.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.

He leaves us not when the storm is high
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord *does* care.

THANK-OFFERING.

MRS. MARY CLOKEY PORTER, Thank-offering Secretary. Read at Indianola, Iowa.

History of the Thank-Offering of W. G. M. S.

TEN years ago, in 1887, our United Presbyterian church was suffering greatly for lack of means wherewith to carry on the mission work undertaken by its various boards.

The cry sent forth to the church with the hope of awakening her from lethargy, was the word, "Retrenchment," that one word which is so depressing to all who truly love the Lord's cause; and which strikes terror to the hearts of the faithful laborers in the mission fields.

Appeal after appeal was sent out from the mission boards through the church papers and the Women's MAGAZINE, for God's people to come up financially to the help of the boards against the great army of discouragements which threatened to disarm them, with but feeble response. For a time coldness and indifference seemed to rest like a pall upon the church, almost paralyzing it for effective, aggressive efforts.

At the same time the spiritual needs of the world grew until from the north and south and east and west of our own land, and from the suffering millions in India and Egypt, there came up to us the agonizing cry, "Give, oh, give us the bread of life or we die."

From the overworked toilers in the great harvest field came appeals for help lest they should sink under the weight of ever increasing burdens, and still but little response was heard from the church at large.

However, the sad cries of the needy reached the ear of Jehovah. He sent forth His Spirit to move upon the heart of His people, and one congregation after another sent in their gifts to the Lord's treasury.

In different parts of the church one

faithful, Christian woman after another was planning in her own mind how the women of the church could give a special offering to the Lord and thus far help to meet the need of the hour. God by his spirit prompted one good woman in Iowa, Mrs. E. J. Gowdy; another in Xenia, O., Mrs. Belle McDowell Patterson; another in Allegheny, Pa., Mrs. H. C. Campbell, and one in Springfield, O., Mrs. Dr. Clokey, to suggest plans whereby such an offering might be secured. To the last named, an aged mother, upon whom at the time sickness had laid an afflicting hand, God gave the privilege of devising the plan which gave the first impetus to the present Thank-offering movement. Her plan was to have an appeal issued from the Women's Board asking the members of the Women's Missionary societies, then numbering 16,000, to give \$1.00 each, over and above her usual contribution to her society as a Thank-offering to the Lord, to be presented at the annual meeting of the Women's General Missionary Society soon to be held in Washington, Pa. In January, 1888, her plan was submitted in person to the president and secretary of this society, and through them to the MAGAZINE Committee at Xenia, O. This Committee presented the plan to the Women's Board at Pittsburg, Pa., and as a result, the following report of the secretary was published in the March number of the Women's MAGAZINE:

"In response to suggestions the Board authorizes an appeal to the women of the church for a thank-offering of \$16,000 for missions." The following is a part of the appeal which was published in the church papers of March 29, 1888:

"To the women of the United Presbyterian Church. In the March number of the Women's Missionary Magazine the Wo-

men's Board issues an appeal to the missionary societies and mission bands throughout the church for 'Thank-offerings,' to be sent through the Presbyterian delegates to the Women's General Missionary Society, to convene at Washington, Pa., May 8. The sum asked is \$16,000 and can be fully raised if the members of the congregational societies will average \$1 each.

"Let the days and hours between this and the 14th day of April, the day set for the feast of ingathering,' be spent in prayer to God to direct us as to what he would have us each one to do. 'To whom much is given, of him shall much be required.' 'Freely ye have received, freely give.' Let our gifts indicate that we 'seek first the kingdom of God,' and if given with hearts full of love and accompanied with prayer, who can estimate the blessed results? Let this be a testing time by the women and the children of our church, and see if the Lord will not pour out abundant blessings, not only upon our annual missionary meeting, upon each donor (be her gift large or small), upon the gifts as they are given into the Lord's treasury, but upon our church at large. Let these 'praise meetings' be universal and of fuller consecration to the Lord's work and they will influence for good the whole future of our societies and bands, besides bringing honor to his name whom we serve. As to the methods of conducting these praise meetings, circumstances will necessarily control; but we would suggest that these concerts of prayer and praise be held from 2 to 4 p. m. of April 14, the first hour to be spent in conference and prayer, and the second in praise and in gathering the 'Thank-offerings.' Invitations, either written or printed, should be sent to all the women and the children in the congregation, be they members of the societies or not. Have each invitation include an envelope marked 'Thank-offering,' in which may be placed with the gift, a text of scripture, a word of thanks, a brief prayer, or the special blessing noted for which the gift is given. After the envelopes will have been opened at the meeting, and the names read, or not as desired (but *not* the amount of *individual* gifts) let a silent prayer of consecration go up from each heart for God's

blessing to accompany the gifts, and close with a joyful Psalm of praise. Where it is practicable, it might be well to hold an evening praise service for the entire congregation, in order that the men of the church, too, may gain a blessing. Why cannot our United Presbyterian church observe the second Saturday of April as there were the three annual feast days of the people of Israel? Come, and let us 'enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name.'

THE OFFICERS,
Of the Women's Gen. Miss. Society.

"[*A word to the Pastors* :—It would add much to the interest of our "praise meetings" if, when convenient, you would preach on the subject the Sabbath previous to Saturday, April 14.]"

From this appeal it will be seen that from its first inception the aim was to connect the giving of Thank-offerings, with praise and prayer and consecration and to have all, pastor and people, interested in the giving.

THANK-OFFERING SERVICES.

The year 1888 may well be remembered for the initiation of the Thank-offering service, in connection with the meeting of the Women's General Missionary Society, at Washington, Pa.

This first service was held on Thursday afternoon, May 9th, and was presided over by the president of the convention. It was opened with a praise service, followed by a roll call of the Presbyterials, in response to which the delegates representing their societies went to the front and placing their offerings upon a table, repeated appropriate verses of scripture.

This first offering was given by 143 societies, 2 congregations and 51 individuals, amounting to the goodly sum of \$5,919.20.

During a conference which followed this offering a motion was made and adopted that the Thank-offering be made an annual feature of the women's con-

ventions.

The services held in 1889 in Argyle, N. Y., and in 1890 in Washington, Ia., differed but little from the first one.

In 1891, in the 3d church, Pittsburg, the time of holding the service was changed from Thursday afternoon to Wednesday evening, with an address and recitation on appropriate subjects, following the praise service and closing with the leader and audience uniting together in repeating from printed cards David's Thanksgiving prayer.

In the 8th church, Philadelphia, in 1892, the praise service was followed by a responsive Scripture reading, and, after two addresses, on appropriate subjects, closed with the audience standing, with bowed heads, while solemnly praying in concert the Thank-offering prayer of David.

The year 1893, at Omaha, Neb., marks the era when the offering was presented by the delegates while uniting with the congregation in singing Bible Songs 132, "O come into His courts, and bring an offering with you ;" the delegates standing, while the president led in the consecration prayer over the offering. An address followed on "The Past, Present and Future of the Thank-offering." This entire evening's service will long be remembered by the large audience which crowded the church, from the fact that a storm of heavy rain, with vivid lightning, ruled without, while the silence that reigned within, throughout the entire service, was deeply impressive.

At Princeton, Ind., in 1894, the services were opened with "Responsive Scripture Reading."

The year 1895, at Jersey City, dates the use of the first printed Thank-offering program. It was entitled "The Christian Life." "A service of Scripture and song," and consisted of selections of

Psalms and Scripture verses arranged topically and closing with "Testimonies."

The service used at Erie, Pa., in 1896, was entitled, "The Spirit of the Thank-offering," and was followed with a question-box, containing many questions bearing on the Thank-offering subject in its different phases.

The service of this evening, May 12 1897, differs from the nine which preceded it, in having the Juniors take part in a responsive service and song, and in the reading of Scripture prophecies and promises during the presentation of the offerings.

"INGATHERINGS."

During the first five years, the annual congregational "Ingatherings" were largely held in connection with the regular service of the Sabbath following a sermon preached by the pastor on the giving of thanks. The Thank-offerings were placed in envelopes furnished by the Women's Board and given in the collection baskets.

The first special call for the "Ingatherings" to be held on a week day or evening was in 1892—when through the Magazine and church papers suggestions for Thank-offering programs were kept prominently before the church. Reports from the societies that year indicate that the "Ingatherings" were largely observed as a great "feast day," and in many cases, entire congregations took part in the Thank-offering services. Since 1892 each year has been marked largely as a period of acceptable praise services, beautifully decorated churches and "missionary teas."

WORK.

The work of keeping the Thank-offering department, of the Women's General Missionary Society more prominently before the people, and of sending out free to societies Thank-offering boxes, envelopes, literature, etc., was, early in

1892, given in charge of the Literature Committee of the Board. In 1894 the chairman of this committee reported, at Omaha, that the two departments of work, Literature and Thank-offering, had grown to such proportions as to require each to be placed in charge of a secretary who could give her full time to the work. Accordingly early in the year following, Mrs. Annie R. Herron was elected secretary of Literature, and Mrs. Mary Clokey Porter of Thank-offering.

HELPERS.

Facts stand out all throughout the ten years to prove the success of this Thank-offering movement from its inception.

And what has helped to make it a success? Every prayer offered, every gift given, every word of sympathy or of commendation spoken, every assistance given by individuals or by committees to add interest to congregational, presbyterial or general programs, has proven, with God's blessing, an aid to the work. One efficient helper who merits special mention is our faithful treasurer, Miss E. J. Sloan, who has from year to year carefully and minutely kept a record of every offering paid into the treasury and who has faithfully disbursed the same as directed.

This "history" of the Thank-offering work would, however, be incomplete were we to omit mentioning the ever kindly aid afforded by many of our sympathetic pastors, and also the readiness with which the editors of our church papers, and the Magazine Committee have kept their columns wide open for appeals, programs, items of news, etc., pertaining to the Thank-offering work.

But over and above all would we place as our great Helper the name of the one who prompted the giving of the first gift, and who has given wisdom and grace and strength and means to carry on the work, namely: God's Holy Spirit.

"Feast of Ingathering."

In accordance with a recommendation adopted by the Women's General Missionary Society at Indianola, Iowa, May, 1897, to have a special day set apart as an annual "Feast of Ingathering" of the Thank-offerings for the mission-work of the church, the Women's Board, at its meeting on January 4, 1898, appointed the third Thursday of March as the day to be observed (as far as possible) by the societies and congregations of our United Presbyterian churches in America, India and Egypt. The following extract taken from the report of the Thank-offering secretary (see minutes 1897, pages 15, 16,) will give some reasons why the above recommendations were made and adopted by the W. G. M. S.:

Reports from the "Ingatherings" this year seem to indicate a growing tendency on the part of congregations to hold their "Thank-offering services" on the Sabbath. *Is this wise?* While some may thus realize an increase in dollars and cents, do they not miss the special blessings and the real heart joy, which result from pleasant smiles and warm hand-shakes—and from holding social converse over cups of "missionary tea?"

In no way would we wish to discourage the holding of "Ingatherings" on the Sabbath, where it is not possible to hold them on week days or evenings, but we do wish to emphasize the great importance of having the members of our congregations, men, women and children, drawn into closer fellowship and stronger Christian ties through being brought together in hours of gladness, to present their offerings of gratitude to God for all His loving care and tender mercy toward them.

No president, no governor, no denomination, ever issued a call to the people to hold their national Thanksgiving on the Lord's day. Then why should we encourage the holding of our "Feasts of Ingathering" on that day?

Cannot we, the women of the church (upon whom the labor of the feast usually falls) issue a call for all the congregations of our United Presbyterian church to, as far as possible, hold their "Feasts of Ingathering" on the last Thursday of April of each year? The knowledge that one special day was to be faithfully observed annually by the churches in this land and in Egypt and in India, when families and individuals would meet together for the purpose of presenting their offerings of gratitude to God, to aid in the extension of His kingdom, would, we believe, under God's blessings, prove a great stimulus to the work of our church in all its departments.

As a denomination we can truly say, "The lines are fallen upon us in pleasant places; yea, we have a goodly heritage."

Should we not be correspondingly grateful? A grateful people is a loving people; a loving people is an obedient people; an obedient people will keep the commandments of God to give unto Him due praise and thanksgiving. And what will follow? Listen to the answer of God himself through

his servant Moses :

"If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, all these blessings shall come upon thee. Blessed shalt thou be in the city, and blessed shalt thou be in the field. The Lord shall command the blessing upon thee in thy storehouses and in all that thou settest thy hand unto. The Lord shall open unto thee his good treasure, to bless all the work of thy hand. And all people of the earth shall see that thou art called by the name of the Lord."—Deut. 28: 1, 2, 3, 8, 10, 12.

It is earnestly hoped that the women's and junior societies which have not yet adopted the boxes as a means of collecting the Thank-offerings for the day of "Ingathering" will promptly order a sufficient supply to place at least one box in every home (boxes sent free of cost.) May this New Year find all presbyterial and congregational societies falling into line in their work for the Master, and keeping step together in bringing up liberal Thank-offerings unto the Lord, for His daily blessings and mercies.

Order all Thank-offering supplies of

MRS. MARY CLOKEY PORTER,

Care J. J. Porter & Co. 824 Liberty st., Pittsburg.

Thank-offering Programme.

FOR THE ANNUAL "INGATHERING."

SUBJECT.—"Our feast of Gratitude."

(Synopsis of Indianola Programme.)

Universal Praise.—Choir. Bible Songs, special selections, 6:13.

Prayer.

Responsive Service.—Call to praise God.

Praise God.—Bible Songs, 163:1,3.

Responsive Service.—For what should God be praised?

Blest be the Lord Jehovah, Bible Songs, 91.

Responsive Service.—Who are called to give praise? Voices of praise from Bible women. Questions and answers.

The Palace of the King, Bible Songs, 61:1,6.

Responsive { When should God be praised?

Service. { Where should thanks and praise be given?

Prayers of Thanksgiving.—1. For the open Bible and the knowledge of a Saviour; 2. For Christian homes and religious liberty; 3. for opportunities for serving the Lord; 4. for the extension of the gospel, and for the promise of its complete triumph.

Responsive Service. { What should accompany praise and thanksgiving?
In what spirit should praise and offerings be given?

Song of Thanksgiving, Bible Songs, 167:1,9,10.

Presentation of Offerings.—1. "Our Junior Thank-Offering"—Bible Acrostic—Juniors; 2. Scripture Prophecies and Promises, read by the leader. (Giving of offerings.)

Consecration Prayer.

History.—Our Thank-Offering—Ten Year's Review.

(Condense and give topically by one or more persons.)

Testimony—two minutes talks.

Gift Worship— { The Individual,
The Family,
Its influence on { The Congregation,
Missions.

Announcement of Thank-Offerings.

Doxology.—Hallelujah Praise Jehovah. Bible Songs, 217.

Published in full with Psalms—single copy, 2c; per dozen, 20c; per hundred, \$1. Order of MRS. MARY CLOKEY PORTER, care of J. J. PORTER & CO., 824 Liberty St., Pittsburg, Pa.

Thank-Offering Supplies.

Thank-offering boxes for senior and Junior societies and envelopes free. In ordering send postage.

Junior Letters free with boxes.

History. Our Thank-offering—Ten Year's Review. Price per copy, 2c; per dozen, 15c; per hundred, 50c; sent free with boxes.

"The Spirit of the Thank-offering," (prize essay) Per dozen, 6c; per hundred, 50c.

RESPONSE SCRIPTURE THANK-OFFERING SERVICES.

1. Service of Thanksgiving, single page, per twenty-five, 15c; per one hundred, 40c.

2. The Christian Life, with psalms, eight pages. Per dozen, 20c; per hundred, \$1.

3. The Spirit of the Thank-offering (Erie program) four pages. Per dozen, 15c; per hundred, 65c.

4. Our Feast of Gratitude (Indianola program) with psalms, eight pages. Per dozen, 20c; per hundred, \$1.

5. Acrostic Responsive Service for Juniors. Per dozen, 10c; per fifty, 25c; per hundred, 40c.

Order of Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 824 Liberty Street, Pittsburg, Pa.

SWAMI VIVEKANANDA.

We have received from Dr. Wilbert W. White, of Calcutta, India, a pamphlet devoted to the pretensions of Swami Vivekananda, a Hindu monk, who participated in the Parliament of Religions at Chicago and, like some other Orientals, on his return home, has been making the statement far and wide that his religion, i. e. Venantism, is supplanting Christianity in both England and America! In which statement the Swami has evidently been

"drawing on his imagination for his facts."

STATEMENTS BY SWAMI VIVEKANANDA.

"The great Sri Ramakrishna to-day is worshipped literally by thousands in Europe and America, and to-morrow will be worshipped by thousands more."—*Seventeen Lectures*, p. 185.

"Ye are the children of God, the shar-

ers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners! It is a sin to call a man so. It is a standing libel on human nature."

"The worst lie that you ever told yourself was that you were a sinner, or a wicked man."

"Before ten years elapse a vast majority of the English people will be Vedantists."*

"I helped on the tide of Vedanta which is flooding the world."*

MISERY OF AMERICAN HOMES.

"In the United States scarcely is there a happy home. There may be some, but the number of unhappy homes and marriages is so large that it passes all description."†

HUSBANDS AND CHILDREN TURNED OUT BY AMERICAN WOMEN.

"Scarcely could I go to a meeting or a society but I found three-quarters of the women present had turned out their husbands and children. It is so here, there and everywhere."†

* Swami Vivekananda interviewed by a representative of the *Madras Mail*, Feb. 1, 1897.

† Lecture in England printed in the *Brahmavadin*, Vol. II, p. 251.

MACAULAY.

In a speech in Parliament he says of Hinduism :

"The great majority of the population of India consist of idolaters, blindly attached to doctrines and rites which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavorable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth ; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favorable to art than to science. Through the whole Hindu Pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous and grotesque, and ignoble. As this superstition is of all superstitions the most irra-

tional, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods as the priests. Crimes against life, crimes against property, are not only permitted but enjoined, by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. It is by the command and under the special protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives into his eyes, hide him in the earth, and divide his money and baggage."

DR. DUFF.

Probably to no European who ever came to India, are educated Hindus more indebted than to the late Dr. Duff, who devoted his life to India and labored for its benefit with ceaseless zeal. What opinion did he express of Hinduism ?

"In that vast realm is the most stupendous fortress and citadel of ancient error and idolatry now in the world. Its foundations pierce downwards into the Stygian pool ; its walls and battlements, crusted over with the hoar of untold centuries, start upwards into the clouds. It is defended by three hundred and thirty millions of gods and goddesses—the personations of evil—of types and forms to be paralleled only by the spirits of Pandemonium. Within are congregated two hundred and fifty millions of human captives, the willing victims of the most egregious 'falsities and lies' that have ever been hatched by the Prince of Darkness,—pantheisms and atheisms, transcendental idealisms and grovelling materialisms, rationalisms and legends, and all-devouring credulities,—with fastings and ablutions, senseless mummeries, loathsome impurities and bloody barbarous sacrifices, in number and variety vastly surpassing all that is to be found in the world besides. A dungeon so

stupendous, no wonder though men—left to the blindness of their own perverted reason—should have attempted to prove to be altogether impregnable, its defenders invincible, its dungeoned inmates incurably wedded to their delusions and lies.”

STUDY OF CHRISTIANITY.

In the United States, as already mentioned, classes have been formed for the study of the great religions of the world. If Americans seek to acquire some knowledge of Vedantism, much more is it the duty of Hindus to gain some knowledge of Christianity. It is to be regretted that many educated Hindus are entirely ignorant of its character or have only false conceptions of it derived from its enemies. A Hindu gentleman, in high position, who took the chair at the Inaugural Lecture of Dr. Barrows in Madras, frankly stated that he “knew nothing” of Christianity.

Liddon justly says, “Not to be interested in the life of Jesus Christ, is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has moulded the thought and swayed the destinies of civilized men.”

Even apart from its religious character, the Bible deserves to be studied by educated Hindus. Without some knowledge of it, the many allusions to it scattered through English literature cannot be fully understood. Professor Huxley,

when advocating in the London School Board the Bible as a text-book, thus spoke of its claims:

“Consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John O’Groat’s House to Land’s End, as Dante and Tasso were once to the Italians: that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally that it forbids the veriest hind who ever left his native village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between two eternities; and earns the blessings and curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?”

Christianity is the religion of the richest, the most civilized, the best educated, and most progressive nations of the earth. The great inventions which have done so much to promote human well-being, as the steam-engine, railways, the electric telegraph, originated among Christian nations.

FOREIGN NEWS BUDGET.

MRS. W. J. REID.

Egypt.

Under date of November 25, 1897, Miss Dorcas Teas writes:

I have been asked to contribute this month something to the News Budget, and accordingly will endeavor to gather a few bits of news for the dear friends at home, who may love to read missionary gleanings.

Since the beginning of the month, in fact, since the last term began, the various mission families in Asyut have been more or less afflicted with

fever. Dr. Alexander’s family has especially suffered. First little Bertha was ill for two months, and was just getting about when Mary, the eldest daughter, took her bed threatened with the same fever, typhoid. Today the news from her is most encouraging, her temperature being almost normal. Frank Henry has also been home from school for the last week, and it was feared that he too was coming down with fever, but reports today says he has no temperature that is above normal. Dear little Walter Hart has had a long spell of the fever, but is about well again. Miss Jessie Hogg, who is laid aside from work, has been ill since the

first of the month. Yet, notwithstanding all these sicknesses we, on this Thanksgiving day, have great cause for thankfulness, in that the little ones are recovering and most of the workers are able for duty. Again the schools, both for boys and girls, are in a flourishing condition, except for the overcrowding, and we suppose this state of things must exist until there are funds to provide more room. Once more we are thankful that our friends, Mr. and Mrs. Reed, who have been seriously ill, are now well and with us in Asyut.

This day is also the anniversary of another pleasant event—the twenty-first anniversary of the marriage of Dr. and Mrs. Alexander. The missionaries do not have much time for recreation, but the pleasure of this evening will long be remembered with grateful thanks. All with the exception of Dr. Henry, who had the sick to look after, assembled at the house of Rev. Hart, where the celebration of the two happy anniversaries were combined; namely, "The American Thanksgiving day, and the 21st anniversary of Dr. and Mrs. Alexander. At the proper time Mr. Hart, in a neat short-speech, presented a pretty hanging lamp, Dr. Alexander replying in a happy manner, especially so for those of us who have not been long in the work here.

Last we are thankful today for the privilege enjoyed last Sabbath of sitting down at the table of our Lord with a goodly number of native Christians in commemoration of His dying love.

As we have made mention of our sick ones it is needless to add that the hospital is also full of sick people. This is the 25th of the month and up to date, 27 patients have been admitted. Many of them are sick in soul as well as body. It is our prayer that healing from the Great Physician may come to them.

Mrs. Harvey writes of the British military:

We have now in Cairo the 79th Cameron Highland regiment. Over six hundred of them attend Presbyterian service. Every soldier in the British army is required to attend some service, and the Bible is as much a part of his "kit" as any article of clothing. There is a Presbyterian minister appointed as chaplain for them. The chaplain was ill last Sabbath and Dr. Harvey was asked to take the service. Miss McMillan, of Alexandria, being in Cairo, she and I accompanied Dr. Harvey. It was a pleasure to see over six hundred "kilted, red coated" men file into the chapel each with his Bible in his hand. They use the old version of the Psalms, which are in the back of their Bibles. There are some noble Christian men among those soldiers and a few of them attend our Sabbath evening service and also our English prayer-meeting and Bible class. We can only hope and pray that their coming to Egypt may be blest to them, as it has been to many other soldiers of Victoria, the good.

Miss Grace Brown, of Cairo, sends an interesting program of a Christmas entertainment gotten up by the girls of the school under her care. Condensed the program consists of introductory and closing prayers, singing, essays, scriptural recitations and a gymnastic exercise. We can imagine the girls and their friends enjoyed the occasion just as much as those things are enjoyed in America.

Mrs. White, of Monsurah writes:

Recently I heard a simple-minded peasant woman explaining Protestantism to a number of Coptic women. She spoke of several things, and the Coptic women said: "Oh, that is just what we believe. You are no better than we are." The little speaker went on to say that feasting and fasting were no part of the Protestant religion, which of course did not raise the Protestants in the estimation of the Copts. Not to be outdone our little friend said: "We always ask forgiveness and make reconciliation if we have offended any one." The women all looked as if they quite discredited her statement, until she in defense, began to give illustrations. She told of a certain quarrel that she had had with her aunt; of her own anger, and how she felt that she never never could acknowledge her own fault. At last remembering the Scripture injunction she hastened to the house of her aunt and made reconciliation, that the sun might no go down on her wrath. I felt thankful for this simple illustration of one who had learned "If ye forgive men their trespasses your heavenly Father will also forgive you."

In a letter from Dr. Strang he tells of a Sabbath service in his district. He says:

The whole service consisted of ordination of elders, communion and baptisms and was four hours long without intermission. The Rev. Hanna Bashai did not want so many things crowded into one day, but the people insisted on making the most use of the unusual gathering of ministers and people. I was glad it was not in the heat of the summer, for the place was densely crowded. No doubt I was the chief offender in the matter of time, but it did not seem possible to make an ordination sermon short for a people so much in need of instruction and so much exposed to Plymouthite heresies on church government, as are all our people in Egypt.

Miss McMillan, writing from Alexandria, says:

We have been made very happy this month by the coming of Rev. and Mrs. J. G. Hunt and Prof. and Mrs. McClenahan, to enter upon the Lord's work in this land. May He abundantly bless them and make them a great blessing to those to whom they have come to minister.

I must tell you of an experience we have had in Moharrem Bey school this past month. One of our girls, a Jewess, who was converted about a year ago and who is yet in school, found out that her family were planning to have her married to a very rich Jew, or one who is nothing more than an infidel. She became very unhappy and troubled about it, for a girl in this country hasn't always the privilege of saying "No" as girls have in America. Her family were very happy over the prospect as the man was much richer than they were. So they went ahead with the preparations without consulting her, and he came to see her nearly every day at noon, also in the evening. At first she would not see him, but finally they compelled her to do so. She would talk it over every day at school with me, and was so troubled about it, that she couldn't sleep at night over the thought of being compelled to live with an infidel. She said: "He doesn't even believe in God, and how could I teach him of Christ?" I told her I did not see any thing we could do except to pray to God about it, that I was sure it was not his will and that he was able to deliver her; but as we prayed over the matter the time was fast drawing to a close when the engagement was to be made. Happily, her eldest brother, who had been out in

the villages, came home and when he learned that she did not want to be married he asked her if it was true. Assuring him that such was the case he told her that if she did not want to be married she didn't have to be, and then told the rest of the family that it was wicked to compel her to be married when she didn't want to be, and so he stopped it. It seemed so very wonderful. We are sure that God heard our cry and provided a deliverer, and he answered us exceeding abundantly, above all we asked or thought, for he told her she could still come to school, which is more than we had hoped. It has been a rich blessing to her and to us for it makes us realize something of how tenderly God cares for his little ones and how mighty he is to deliver from all ill.

India.

Mrs. A. B. Caldwell tells of work at Sialkot;

Before our school closed Rev. J. H. Martin and Mr. Dalgetti held meetings for about 8 days. Services were held both morning and evening, and the gentlemen also met with the boys at their evening worship. At the close of each address opportunity was given to those who wanted to take a stand for Christ to raise their hands, while the rest bowed their heads in silent prayers. At the close of each meeting there was an after meeting for those who wanted more light. About forty of the boys confessed to be on the Lord's side. Mr. Dalgetti was one of the speakers in Hindustan at the convention.

The school opened last week regularly; by this I mean that the boys are all in now and lessons are going in routine order. The boy who expects to go up for the middle school examination returned on the 18th of Oct.

Some of the boys are married; six of them have their wives living here. One woman has a little baby about 20 days old. I wish that you could see the wee thing with only a little shirt on that scarcely reached to the knees. There is one advantage in this, for he has free use of his legs. He will be quite a toy for the women, for they all seem very fond of taking care of a baby. I wish that they cared as much for their lessons. Five of them are just beginning to read the Urdu language; one is reading in the 1st Reader. I think that they all *know* of the plan of salvation. Pray for them that they all may become real true earnest Christian women.

Miss Mame Martin writes:

We are in an interim just now. The annual meeting and the convention are over, and the district missionaries are directly going out to camp.

A full report of the convention is going home for the *Christian Union Herald* but you will also hear much of it in other ways. The space allotted to the Budget notes does not admit of any extended notice, nor is that necessary.

Suffice it to say that not only were we richly blessed during the convention, and brought nearer to God than ever before, and given a deeper insight into the treasures of his word, shown more of what prayer could and should mean for us, why our lives had been barren and unfruitful, and what the personal sins and failings are which are hindering us, but we are also made to comprehend something of the richer blessings in store for us both personally and in our work if we only allow God to give them to us through following his teachings in everything and ever keeping in touch with Him.

Pray that the winter's work may show the result of a closer walk with God.

Miss Fannie Martin says:

I remember of writing for the News Budget about

this time last year, and telling you how glad I would be to get to my home station. Again I have the happy feeling of being at home. I can't tell you how glad I was to reach my Zafarwal home after a year of moving about. But for only six months could I call this home, as five months of this time was spent in tent or moving about in the districts, our tent being moved every two or three days.

The first of May Mrs. Anderson went up hill, and so I could not stay alone. Zafarwal being 20 miles from any English people, I was sent to Pasrur to help Miss Lawrence while Miss White would be in Rawal Pindi. I was in Pasrur until the middle of August, when I was called to Rawal Pindi to help Miss Fulton. From there I went to the hills for my vacation. Soon after reaching the hills I was taken with that dreadful fever of which every one who lives in India knows more or less about. However I soon recovered and returned to the plains better able to give a little sympathy to those who have fever. Heretofore I had thought that when people had fever, they only felt a little warm, but my mind has somewhat changed in regard to it. At present the fever is very bad in some parts this year. News came from Lyallpur district that the cattle and horses were suffering from fever and are unable for proper work.

When we first came from the hills to Sialkot we had our examinations; then came the annual mission meeting, and then that grand convention of which you will doubtless hear much. Being detained a few days in Sialkot after the meetings, because of the illness of Mrs. Anderson, makes it that I have been away from Zafarwal for more than six months. So you will not wonder that I am very glad indeed with the hope of soon getting back to that place which is supposed to be my home.

I also have another joy this winter that I did not have last—that of having a young lady with me. I am greatly delighted with the thought of having Miss Young, and am counting the days until their ship reaches India.

The work all seems so bright and hopeful that we are anxious to get out to the districts and see the progress that our village Christians have made.

Miss Mary E. Logan tells how the members of a children's society learned how to pray:

I wish to tell you of our children's meeting this week; but first I suppose I had better tell you a little about our society. There are some 40 members, nice, bright, little people, and many of them have been faithful Bible students this summer, and have committed a number of verses and heartily joined in the singing; but I found it next to, or quite impossible to get them to lead in prayer. They would join in repeating the Lord's Prayer, but the thought of praying alone almost frightened them speechless. I felt badly about this, and was perplexed as to how I might bring about a change. Of course I asked to be led in leading them.

One day, instead of assigning certain verses to be committed, I asked that each one search out for himself a verse containing a prayer and commit it, so that when I should call on any one to lead in prayer, he would be able to respond. This seemed a wonderful help in throwing off embarrassment, and it was not long until they were adding a few petitions to the committed prayer.

At the last meeting instead of following out the usual Bible study, we had a prayer-meeting and a number of the children took part. The prayers were earnest and fervent, and I came home praising God in my heart for what He had done for those dear children.

YOUNG PEOPLE'S DEPARTMENT.

**For a Mite-Box Opening.***Tune, "Drops of Water."*

Hear the dropping pennies,
Pleasant is the sound.
See the precious treasure
In our boxes found.

Ready hands have earned it,
Willing hands have wrought,
Now to Christ our Saviour
Is the off'ring brought.

Fruits of self-denial
Loving thought and care,
Helped to swell the measure
Of the gifts we bear.

Take our mites, O Saviour,
Though they are so small,
Thou canst make them precious,
Bless and use them all.

J. H. J. in *"Over Sea and Land."***The Junior Thanksgiving—Suggestions to Leaders.**

Text: Be ye thankful.—Col. 3: 15.

MRS. MARY CLOKEY PORTER.

At the meeting previous to the Thanksgiving service, aim to get the Juniors into the true spirit of giving thanks unto God. Make it plain that the boys and girls in Christian lands have much more reason for being thankful than those who have not the blessed gospel. God expects the young to express this gratitude to Him for His daily blessings just as He does older people.

To illustrate ingratitude, tell the story of the ten lepers whom Christ healed. Ask the Juniors to which class they belong—to the "one" who returned to give thanks, or to the "nine" ungrateful ones who went their way to once more enjoy health and strength, forgetful of Him who gave these blessings to them?

Write the following references on

cards and distribute for daily study during the week before holding the "Ingathering" of thank-offerings.

CAUSES FOR DAILY THANKSGIVING.

Monday—Daily blessings.—Psalm 68:19.
Tuesday—Loving kindness.—Psalm 92:1,2.
Wednesday—God's goodness.—Psalm 107:21.
Thursday—Forgiveness.—Psalm 103:3.
Friday—More than can be numbered.—Psalm 40:5.
Saturday—For all things.—Eph. 5:20.
Sabbath—For His unspeakable gift.—2 Cor. 9:15.

Open your Thank-offering service with singing Bible Songs 10:1,8. Follow with two or three other songs of praise selected by the Juniors, not singing more than two verses of each.

Read responsively Psalm 136:1-9, 23-26, the boys reading the first part of each verse, and the girls the second part.

Hold a season of prayer, asking each Junior to thank God for at least one thing for which he is specially thankful, and close with brief prayers for the Home, Foreign and Freedmen's mission. Follow with repeating in concert the selections of scripture given in "Causes for Daily Thanksgiving." Sing Bible Songs—215:1,16.

RECITATION. (Selected.)

WE THANK OUR HEAVENLY FATHER.

JUNIOR NO. 1.—

For air and sunshine, pure and sweet,
For grass that grows beneath our feet,

ALL.—We thank our heavenly Father.

NO. 2.—

For flowers that all around us bloom,
For birds that sing in joyful tune,

ALL.—We thank our heavenly Father.

NO. 3.—

For leafy trees with fruit and shade,
For things of beauty he has made,

ALL.—We thank our heavenly Father.

NO. 4.—

For daily blessings, full and free,
For all his care o'er you and me,

ALL.—We thank our heavenly Father,
No. 5.—

For Jesus Christ, the children's Friend,
For life in him which knows no end,

ALL.—We thank our heavenly Father.

LEADER.—QUES.—Who is the great Giver of every good gift?

JUNIORS.—Every good and perfect gift, &c.—James 1:17.

L.—What was God's greatest gift to the world?

J.—God so loved the world, &c.—John 3:16.

L.—What blessings has God promised which have not yet been fully given?

J. No. 1.—All the ends of the world, &c.—Psalm 22:27.

No. 2.—The earth shall, &c.—Isa. 11:9.

No. 3.—As truly as I live saith the Lord, &c.—Rom. 14:11.

LEADER.—Who are helping to bring about the fulfilment of these promises?

JUNIORS.—All who by their lives, their words, their works, their prayers, and their gifts lead others to believe in Jesus as their Saviour.

LEADER.—What have you brought today, to help others to learn of Jesus?

Answered by the Juniors giving the Acrostic Responsive Service given in the Thank-offering Service at Indianola, Iowa, last May. *

Empty contents of Junior boxes in a prettily decorated basket set on a low stand, while singing Bible Songs 132.

Consecration prayer over offerings by the leader.

Close by rising and singing heartily Bible Songs 126:12.

Thank-Offering Exercises.

FOR JUNIORS.

FANNIE H. WILLIAMS.

LEADER.—Long, long ago, when Moses spoke the sayings of the Lord

What—to Israel His own nation—about offerings was His word?

JUNIORS, (in concert, either reading or reciting): Leviticus VII:11,12,13—
“And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

If he offer it for thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes.

Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving.

* Order copies (one for each Junior) from MRS. M. C. PORTER care J. J. Porter & Co. 824 Liberty Ave., Pittsburg, Pa. Prices, per dozen, 10c, fifty, 25c, hundred, 35c.

LEADER.—And did the people offer? Were they willing thus to bring Rich, voluntary gifts and add them to their daily offering?

JUNIORS.—Exodus, XXXV:21,22—“And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all His service.

And they came, both men and women, as many as were willing-hearted, and brought bracelets and earrings and rings and tablets all jewels of gold: and every man that offered offered an offering of gold unto the LORD.”

LEADER.—How about those who were younger; were they allowed to share In the pleasure of imparting of their help both then and there?

JUNIORS.—Exodus, XXXV:29—“The children of Israel brought a willing offering unto the LORD, every man and woman *whose heart made them willing* to bring for *all manner* of work.

LEADER.—Then, in the days of David and of Asaph we may read, Of those who showed their gratitude in praise-ful word and deed.

JUNIORS.—Nehemiah, XII:46,47—“For in the days of David and Asaph of old there were chief of the singers and songs of praise and thanksgiving unto God. . .

And all Israel . . . in the days of Nehemiah, *gave the portions* of the singers and the porters, every day his portion.”

LEADER.—But the people were not always good, they sinned and fell away, They ceased to be so thankful—to give and praise and pray,— When the prophets would reform them, what was it they did say?

JUNIORS.—Ezekiel, XLIII:27 (margin). —“And when these days are expired, it shall be, that upon the eighth day and so forward, the priests shall make your burnt offerings upon the altar, and your thank-offerings; and I will accept you, saith the LORD.”

LEADER.—In the times of Hezekiah, with penitence and love In what manner did the people wish their gratitude to prove?

JUNIORS.—Second Chronicles XXIX:30

31—"Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David and of Asaph the seer. And they sang praises with gladness and they bowed their heads and worshiped.

Then Hezekiah answered and said: Now ye have consecrated yourselves (or filled your hand—see margin) unto the LORD—come near and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings. And as many as were of a free heart, burnt offerings."

LEADER.—Also, when his son Manasseh returned to God again, Could he from giving tokens of his broken heart refrain?

JUNIORS.—Second Chronicles XXXIII:16.—"And he repaired to the altar of the LORD and sacrificed thereon peace-offerings and thank-offerings and commanded Judah to serve the LORD God of Israel."

LEADER.—What find we in the Book of Psalms as to giving with free will, A special offering to God, to keep us thankful still?

JUNIORS.—Psalm XXVI:7.—"That I may publish with the voice of thanksgiving and tell of all thy wondrous works."

Psalm L:14.—"Offer unto God thanksgiving and pay thy vows unto the Most High."

Psalm XCVI:8.—"Give unto the LORD the glory due unto His name; bring an offering and come into his courts."

Psalm CVII:22.—"Let them sacrifice the sacrifices of thanksgiving and declare His works with rejoicing."

Psalm CXVI:17.—"I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD."

LEADER.—Now turn to the New Testament and read where we may see That still it is desired, thank-offerings should be.

JUNIORS.—Second Corinthians, IV:15.—"For all things are for your sakes, that the abundant grace might through

the thanksgiving of many redound to the glory of God."

Second Corinthians, IX:12.—"For the administration of this service not only supplied the wants of the saints, but is abundant also by many thanksgivings unto God."

LEADER.—And lastly will you mention what the great apostle writes When to the Hebrew Christians this Epistle he indites?

JUNIORS.—Hebrews XIII:15, 16.—"By Him, therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased."

ALL TOGETHER.

So now, as we assemble, praise to our God to offer.

We bear within our willing hands, each one a tiny coffer.

We have placed in it our pennies, our nickels and our dimes

In memory of blessings and many happy times; We ask our Heavenly Father this present to receive

And bless our mites, and use them—because we do believe

Although the gift He needs not. He views with great delight

The effort of His children to serve Him with their might.

First Chronicles, XXIX:13, 14.—"Now therefore, our God we thank Thee, and praise Thy glorious name. But who am and I and what is my people that we should be able to offer so willingly after this sort? For all things come of Thee and of Thine own have we given Thee."

Salem, N. Y.

A New Year Letter to Junior Leaders.

No doubt that ere this you have received circular letters from our Young People's Tithe committee, setting forth the efforts being made to have the members of all our Junior societies to become tithe payers. This energetic committee, with Rev. U. H. Hanna jr., of Steubenville, Ohio, as chairman, is now ready to furnish you *free of cost* all you can profitably use of the following Junior helps,

in this department of giving to the Lord.

TITHE CATECHISMS.—To make plain the duty of giving tithes to the Lord. "Gather me the people together and I will make them hear my words that they may learn, and may teach their children."—Deut. 4:10.

TITHE CARDS.—On which to pledge the one-tenth of all money to the Lord. Jacob's pledge: "Of all that thou shalt give me, I will surely give the tenth to thee"—Gen. 28:22.

TITHE BOXES.—In which to deposit the tithes until they are needed for religious and charitable purposes. "In His Name" "Bring ye all the tithes into the storehouse and prove me now herewith," &c.—Mal. 3:10.

TITHE LEDGERS.—In which to keep a correct account of all money placed in the boxes and all taken out (with date) and for what purposes given. "Let all things be done decently and in order."—1 Cor. 14:40.

TITHE LETTERS.—Appeals to Juniors to begin in youth to do what God would have them do. "It was needful to write and exhort you."—Jude 1:3. "So the posts went with the letters, saying, serve the Lord your God."—2 Chron. 30:6,8.

Will leaders please take special notice that the Tithe committee states plainly in the Junior letters that the tithe-boxes are in no way to take the place of the Junior Thank-offering boxes sent out by the Women's Board? Make the truth

very plain to all the boys and girls under your care, that the tithe is money the Lord claims as His own ("The tithe is holy unto the Lord" Lev. 27:30,) and that the Thank-offering is a love offering given over and above all other offerings. Every Junior should have these "twin sister" boxes in his or her home as constant reminders of their duty in giving to the Lord of what He has given unto them.

If leaders will be prompt and diligent in working up an interest among the Juniors in reference to the helps prepared for the early training of the youth of our church to be conscientious givers to the Lord, they will prove themselves helpers to the Women's Board and to the Tithe committee, and thereby gain a blessing upon themselves, upon those for whom they labor, and bring honor and glory to Him "whose we are and whom we serve." Yours Truly,

MRS. MARY CLOKEY PORTER.

Allegheny, Pa., Jan. 1, 1898.

EDITORIAL.

Home Missions.

As the needs and just claims of our home missionaries are now receiving merited attention, we quote the following from a private letter of an esteemed friend who is an abounding worker:

"I would like to spend the month of January with my daughter in the mountains and rest; but perhaps you know the Home Mission Board has not been able to pay its workers for six months, and we belong to that list. But others are worse off than we, and how I pray that their needs may be supplied! There is a lack of interest in the church in regard to the home mission work and workers."

Dear friends, these things ought not so to be. It seems to us that a deficit strikes our "boards of the church" about as periodically as a panic strikes the country. Political economists tell us that there are causes which operate to produce the secular panic, but no such

necessity obtains in the spiritual kingdom for,

"Our Father is rich in houses and lands, He has the wealth of the world in his hands," and we are "The children of a King," and we should have more of the spirit of Abraham, who was fine and high in his commercial dealings with the heathen around him, and of David who said, "Neither will I sacrifice to the Lord my God of that which doth cost me nothing."

The argument is adduced in regard to foreign work that our workers should not be financially embarrassed in the sight of the heathen, and this is true; neither should our home workers be left in fiscal straits in godless communities, where lessons in financial integrity are a part of true religion, as in fact they are

anywhere.

A dear young friend, who, after a brave combat with mortal disease entered into rest years ago and is now enfolded by the moss, was spending some months very profitably and delightfully in Europe, and in writing to home friends said, "I am so thankful that my lot has been cast where it has, for all here say that ours is the great country." When we consider our country with its glorious and suffering past and its brilliant and hopeful present, we should do everything in our power to make this nation strongly Christian, and what more practical way of doing this than by seeing to it that our home mission work is fully armed and equipped; and having done all, to leave the future to the merciful care of "Jesus Christ, the same yesterday, and today, and forever," who is the "God of all nations as well as of saints," and of creation and providence as well as of grace?

Letter from Mrs. J. C. Meek, President of the W. G. M. S.

(NOTE.—This letter, or the substance thereof, was intended for the December number, but was received too late, and when the time for the issue of January came it was sought for in vain. It had mysteriously disappeared. Mrs. Meek has kindly favored the MAGAZINE with a reproduction.—PUBS.)

DEAR SISTERS:—As the old year eighteen hundred and ninety-seven is now numbered with the past and the New Year has come, our thoughts turn to the annual meeting of the W. G. M. S. of eighteen hundred and ninety-eight. What will the convention of eighteen hundred and ninety-eight bring to the women of the United Presbyterian church? Will it bring to them a desire to do more and better work for their Lord and Saviour? Will it bring a greater love for immortal souls? Will it bring more knowledge and a greater interest in all our mission work both at home and abroad?

While our thoughts turn to the com-

ing convention may our hearts go up in earnest, importunate prayer to God, day by day, that all the work that has been or will be done may meet with the divine approval. For this we pray.

At the convention we expect to have a program table on which there will be samples of choice programs for missionary meetings, and secretaries are requested to collect and send samples, which have proved beneficial in their societies, to Miss Emma Henry, 21 Vienna St., Cleveland, O., who will take charge of the table at the convention. We hope that secretaries will respond to this appeal and that this may prove a very profitable feature of the convention.

The Third Article of the By-Laws, latter part of the first section, reads as follows:

"The delegates from Presbyterian societies shall be in the following proportion: Each Presbyterian shall be entitled to two delegates. Each presbyterian society, consisting of more than five congregational societies, shall be entitled to one additional delegate for every additional five congregational societies."

This article plainly states who the members of the convention are and who are entitled to vote. May the Lord beget in us a devout enthusiasm for missions as they are presented in the convention.

Prof. W. W. White wrote to the Foreign Board from Gurdaspur, Nov. 16, at which place he had been detained for some time after the Sialkot convention by the illness of his daughter. In reference to this he says:

"It is being ordained that during our stay in India we shall enter into many of the experiences of missionaries." Of the convention he writes: "It was much favored. God was most manifestly present. Works destined for the flames—wood, hay, stubble were burned up. On Sabbath night of the convention we had a high bonfire of such. I am convinced that there would be no embarrassment of the boards, if all combustible material in the church were ablaze. Oh, that God's people might judge themselves! I long to speak to these people in their own tongue. India grows on me. I wish I could see my way clear to spend my life here. We have a choice band of workers in the field. The harmony is beautiful."

STUDIES FOR 1898.

January—Our Missionaries.
 February—Spiritual Guidance.
 March—The Treasury.
 April—Alaska.
 May—A study of the Shorter Catechism.
 June—The Congregation, what the Missionary Society can do for it.

July—The Covenanters.
 August—Protestant Missions in Europe.
 September—Missions in Latin America.
 October—Our Foreign Population and City Missions.
 November—Native Christians.
 December—The Everlasting Promise.

We are indebted to the American Book Company, of Cincinnati, for a copy of "Stories of Ohio." This charming little volume is from the pen of William Dean Howells. Some of the most delightful pictures of pioneer life with which we have ever met, and which have had the power of imprinting themselves indelibly on our memory, have been found in his writings. These Stories of Ohio are of the same kind, and are treated, we think, in a very happy manner. Most of the work being devoted to the early settlement, there is necessarily much that is horrible, but the kindness of spirit and quaint humor, and, as it seems to us, fairness which pervade the pages, make it enjoyable after all. And what is more, one rises from the reading with gratitude to a kind Providence, who watched over the opposing forces by which were evolved this great commonwealth, with a greater admiration for the heroism and endurance of our pioneers, and also for the keen intellect, nobility of character, and deep religious nature of many of the Indians. The volume is beautifully illustrated and cannot fail to be helpful to boys and girls and older people, too. It is sold at the low price of 60 cents, postage paid. Send orders to the American Book Company, 317 Walnut St., Cincinnati, O.

Those who perused with interest the remarkable letter of Mrs. Gay, Basuto land, in our October number, will be interested in the following from a private letter from Rev. David Strang, of Maghaga, Egypt:

"In replying to Miss Campbell, who

had sent me the letter from Mrs. Gay, a French missionary on the Zambesi, I remarked that Mrs. Gay must be a formidable sort of woman to have managed fifteen young savages through a wilderness journey of 200 miles. In a letter that came to hand a few days ago she says:

"She is a little, quiet, gentle woman. To look at her you would think she had but little force of character. She was one of our pupils here, so we got to know her well. She was an earnest Christian, a very devoted daughter to her parents, a home girl with a great shrinking from going out into the unknown and untried. From what we hear of her husband I think he must have been a great help to her in developing her self reliance and ability to overcome difficulties. Her great love for him I know helped her more than once, when otherwise she would have given up in despair during the years they spent together on the Zambesi."

Last month we received from Rev. C. C. Potter, of Monmouth, Ill., a copy of the "Pocket Manual of the United Presbyterian Church," which he recently issued. It came too late for acknowledgment in January number. It contains in concise form many things which we as United Presbyterians should know. Many well-known and able writers have assisted in the work. Mrs. W. T. Campbell, of Monmouth, has made good use of the space allotted to her in setting forth the women's work of the church. While the edition lasts the Manual may be had of the United Presbyterian Board of Publication, 53 & 55 Ninth St., Pittsburgh, Pa.; The Midland Publishing Co., 358 Dearborn St., Chicago, Ills.; S. A. Park, Suite 18, Lakeside Bldg., Chicago, Ill., and of R. A. Wilson, or C. C. Potter, Monmouth, Ills., at the following prices: 1 copy, postpaid, 10 cts.; 20 copies, postpaid, \$1.50; 50 copies, postpaid, \$3.00.

In a private letter from Knoxville one says: "Our new building is nearing com-

pletion. For this we are truly thankful, but every day as we try to plan for the furnishing, assignment of rooms and duties to students and teachers, in addition to all our other work, we long for the wise, kindly advice of Miss Wallace. Surely we need the prayers of the church that we may never doubt our Father's love and care, amidst all the trials that have beset us this year. J. M. F."

The Rev. J. S. Thompson and family are on their way home from the mission in India. They return by the Pacific route.

Dr. S. C. Ewing and wife sailed from New York by the Britannic, of the White Star line, on December 22nd, on their return to the mission in Egypt.

From the Foreign-missions monthly statement we learn that the missionary party that left New York for India on October 23rd, arrived at Bombay December 11th.

One of the best methods of answering Mrs. Alter's appeal for bright pictures for the Indians of our mission, made in her address delivered at Indianola and published in the December MAGAZINE, is to send the large bright picture rolls used in the primary department of our Sabbath-schools. These rolls are divided, each leaf making a separate picture. The attractive pictures with the golden text teach silently and constantly the word of God. Mrs. Alter writes:

"We had the Sabbath-school picture rolls for a year or two when we were there, and they were always eagerly sought for. The Indians tack them up in their houses; all wish to have them, even those whom we could not persuade to go to church. Send to Rev. J. A. Speer, Warm Springs Agency, Oregon, and to Rev. J. A. Morrow, Simnasho, Indian Reservation, Oregon."

More and more the mystery of God's wisdom and sovereignty settles down upon us as our co-workers, one by one, are called from labor to reward. The list is long the past year and we are sorry to increase it by adding the name of Mrs. E. J. McPherson, the first president of the Women's Board, and one whose strong personality and presence will be much missed from presbyterial and annual meetings. Though retired from official duties by ill health her interest in the work of the church was retained to the close of her useful, beautiful life.

We have just received Dr. Watson's "The American Mission in Egypt," a work of extraordinary interest and merit, which we hope to notice more fully in our next.

Dr. Alexander, of Asyut, in a recent letter gives this cheering item: "We expect to have the communion in the college chapel next Sabbath. Twenty-seven students have made application to be received in the church."

A friend writes from Turkey:

Yesterday our subject in Arabic prayer-meeting was "Fear not, O land; be glad and rejoice for the Lord will do great things." Joel 2:21. The deductions that were brought out by the brethren who spoke on the subject, were to the effect that this land of the East had once the light of the gospel, but rejected it in its simplicity and conformed their christianity to the heathen religions about them, so that God has allowed oppression, poverty, sin and sorrow to sweep over it for centuries, under the tyrannical hand of Islam. But our brethren rejoiced that our own Arabic speaking neighbors in Egypt, of whom they well know, have made such glorious advances, and indeed almost marvelous progress within the memory of some of them that they and we, by reviewing your work in that dark land, have reason to "Fear not, be glad and rejoice

for the Lord will do great things" for us, —even though to us it seems impossible while this land is allowed by the Christian (?) Powers to remain under the sway of a government whose most patriotic "motto of conquest" from the seventh to the nineteenth century has been, "Plunder if you succeed, and paradise if you fall. Female captives in the one case, celestial houris in the other."

It is through "The Women's Missionary Magazine" that we receive much of the good news that gives us cheer, for really we feel that we are only a part of your most successful and fruitful Egyptian mission.

Yours in the sure hope of the coming of the kingdom of Christ."

May our prayers ascend with theirs that righteousness and peace may soon fill the whole earth.—*Eds.*

Notice.

Blanks for the annual report of Junior missionary societies will soon be sent to presbyterial Junior secretaries. Every Junior superintendent will receive two

blanks. Fill out both and send one to the Junior secretary of the Presbytery and the other to the recording secretary. The one sent to the recording secretary is for the published statistical report, the one to the Junior secretary gives dates for her annual report to the presbyterial, and also for the report of the general secretary of Junior work to be given at the general convention, to meet in Cleveland, O., May 10th. Please fill out carefully and return at the time appointed, and you will greatly facilitate the tedious work of compiling annual reports.

Where there has been a change in the secretaries during the year, and the name does not appear in the printed report, presidents of presbyterials will confer a favor by notifying the Junior secretary at once.

ELLA J. STEVENSON, Jun. Sec'y.
161 Locust St., Allegheny, Pa.

REPORTS, ETC.

Report of Women's Board.

The first meeting of the New Year was attended by the entire membership of the Board. After the usual opening devotional exercises, the Thank-offering secretary gave her reports. From Nov. 1 to Jan. 12, 165 Junior Thank-offering boxes and letters were sent out; senior boxes and histories, 250. It was decided that the third Thursday of March be recommended as the time for the ingathering of the Thank-offering, and that 6000 copies of the Indianola Thank-offering service be printed and distributed; and if the demand for Junior programs warrants the expenditure, that the Junior service, as used at Indianola, be procured for the use of the Junior societies. The Thank-offering secretary was also instructed to send circulars giving manner, time, etc., of services to societies.

The treasurer reports November receipts, \$2705.47; disbursements, \$3074.03. December receipts, \$3563.61; disbursements, \$7000.57.

Church Extension secretary's report occupies more time at present than that of any other department. This month a full report was given, showing that the secretary has a busy time looking after the loans, mortgages, insurance policies, notes and the closing of some contracts, all of which had a place in the report of this month.

The assistant secretary, Mrs. M. J. Stevenson, submitted the blanks prepared, with changes as ordered, for the annual presbyterial and congregational reports. Another change was suggested and adopted—a column in which to report Junior Thank-offering.

Finance committee made a brief re-

port.

Freedman's secretary reported the money for the bedding for Elnathan Broadway Hall sent, as they were going to hold a sewing bee at the holidays, and it was feared that the response to the request made that societies would contribute to this fund, would be too late for the Home in February. Societies wishing to contribute to this cause can send their contribution to the treasurer of our Board, Miss E. J. Sloan. Reports received from Mr. Oliver, manager of the farm at Prairie, Ala., and from Camden, Ala.

A committee was appointed to draft resolutions relative to the death of Miss Eliza B. Wallace, late of Knoxville.

Mrs. Mary C. Porter was appointed a delegate to the international convention to be held Jan. 12 and 13 in New York.

Owing to a lack of time, the reports of Foreign, Home and Literature secretaries could not be heard, although all were present.

The regular quarterly report of the treasurer of the Magazine Committee, Mrs S. M. Kelso, was read and adopted.

MARY W. PORTER, Sec'y W. B.

Treasurer's Report.

Receipts for the month of December 1897. [When not otherwise specified the money is from the Presbytery named.]

Foreign.—Martin, Detroit Pres., 15; Allegheny, 15; Frankfort, 38, also for India, 10; Omaha, 1; Rock Prairie, Wis., 77.59; Pawnee, 7.01; Illinois Southern, 5; Two Sisters, Lyndon, Caledonia Pres., 5; Mrs. Bessie Hogg, Scotland, 4; Beaver Valley, 30; Cleveland, 7, and for India, 15; Chillicothe, 21; Chartiers, 9; Allegheny, 15.

Foreign Specials.—For famine sufferers India by Allegheny, 5; Cedar Rapids, 11; Little Light Bearers, 2nd New Castle, 13.25, and Chartiers, 10; LeClaire for Miss McKown memorial, 1; Shadyside Junior Soc., Pittsburgh, Pa., for pupil, Sialkot, 25; 8th Allegheny pupil, India, 25; 2nd Allegheny, Bible reader, India, 60; Juniors, Allegheny for support of Hope, Asyut Egypt, 3.

Foreign Salaries.—Miss Spencer, Princeton, 48; Miss McDowell, Argyle, 2.75; Miss Young, College Springs, 54; Miss Fulton, Illinois Southern, 41; Miss Cora B. Dickey, 6th Church Pittsburgh, 55; Miss Buchanan, Monongahela, 55; Miss Campbell, Monmouth, 157.50; Miss Logan, Indiana, 15; Miss McMillan, Rock Island, 35; Miss McCahon, Chartiers, 77; Miss Hogg, 2nd Church Allegheny, 100.

Home and Salaries.—Allegheny, 40; Princeton, 3; Omaha, 5; College Springs, 12; Illinois South-

ern, 5; Dafter, Detroit, 5; Note of 5th Allegheny lifted, 1000; Interest on same, 40; Monongahela, 10; Indiana, 28; Rhode Island, 11; Chartiers, 44; Allegheny, 50.

Freedmen's Salaries.—Princeton, 5; Omaha, 4; Steubenville towards education of pupil in Knoxville College, 16, also for Norfolk, 12; College Springs, 9; Illinois Southern, 5; Monongahela, 45; also on salary Mr. Oliver, 10; Beaver Valley, 24; Cleveland, 11; Chillicothe, 6; Monongahela, 30; Indiana, 8; Chartiers, 14, and for pupil Knoxville College, 25; Allegheny, 90, also for work at Camden, Ala., 20.

Alabama Farm.—Allegheny Juniors, 8; Lake Juniors, 1; Omaha Juniors, 8.

Little Girls' Home Tenn.—College Springs, 8; 5th Allegheny, 55; 2nd Allegheny, 30.

Church Extension and Parsonage.—Willamette, 4th note in full and part on 1st payment of 5th note, 43.25; Lake, 2; Alameda, Cal., last payment on 4th note, 55.50; Colorado Springs, on sixth note, 45; Beaver Valley, 3; Cleveland, 11; Topeka, 2nd payment on third note, 50; Monongahela, 10; Sunnysdale, Kan., 1st payment on note 1, 60; Findlay on rent, 26.

Ministerial Relief.—Lake, 2; Beaver Valley, 3.

Pittsburgh Syrian Mission.—Monongahela, 58.

Contingent Fund.—Interest from investments, 30; from Bank deposits, 116.67; Mrs. Hogg, for Magazine, 84 cts. E. J. SLOAN, Treasurer.

Question Drawer.]

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

QUES.—Is it right to try to extort money from members by writing each individual's name on the Thank-offering box or envelope before distributing them.

ANS.—No; for that would violate the spirit of the Thank-offering. A Thank-offering is a matter particularly between the individual and God. From a heart overflowing with gratitude to God for blessings received the individual seeks some practical way of expressing it, and so gives a Thank-offering to the Lord's work. No one beside the giver should know, or can, what the amount is, because if it comes from a truly thankful heart, it will be as the Lord has prospered him.

Surely the giver should have no desire to tell of his gift, for the Lord has said, "Let not thy left hand know what thy right hand doeth." This should be doubly true when giving a Thank-offering. If the giver should proclaim his gift, the spirit of humble thankfulness would be lacking; so it would not be a Thank-offering.

For these reasons we never have an individual account of the Thank-offering; each one places his offering in the basket, and no one but he and God knows how much it expresses of gratitude.

The moment the spirit of emulation enters into the Thank-offering, the spirit of humble gratitude goes out, and it becomes a mere form which God cannot accept.

QUES.—How can our children be held in the church and Sabbath-school?

ANS.—This is a question which has long occupied the minds of parents and Sabbath-school and church workers, and it is very hard to answer when the children have come to the age when they feel inclined to drift away from church and Sabbath-school.

The time to begin to hold them is when they are infants. Take the children to church when very young and continue to do so till they have formed the habit of going to church, and when they are old they will not depart from it.

The idea of today is, that the children are too tired to remain at church after they have been in Sabbath-school, and this is the root of the evil. It is a mistaken idea; it is not any longer than they

remain in one session of school and they can attend two sessions a day. The most delicate children I know attend church and Sabbath-school both, every Sabbath, and are not injured by it.

This idea is driving from our churches two-thirds of the children who attend Sabbath-schools.

Another reason why the children are not in the churches is, because parents do not want to be annoyed by their restlessness, and say they will take them when they are old enough to behave, but by that time it is harder to form the habit of going to church. "As the twig is bent the tree is inclined" is just as true in this matter as in any other.

If you want to prove my statement, look into our churches and you will find those who are the most faithful in attendance and the best workers are those who were trained to church going in their youth.

But the question is in regard to those who are now ready to leave. I would say give them something to do, make them feel that they are needed, then make the church, the service, the preaching, the Sabbath-school and its belongings, as perfect and attractive as possible. The more spiritual it is the more it will attract even the thoughtless and wayward.

Mrs. Jane Smiley.

The W. M. S. of Greenfield, Iowa, would offer this tribute of love to the memory of Mrs. Jane Smiley, who was taken home Oct. 16, 1897, in her eightieth year.

On account of age and infirmities she could not attend our meetings, yet by her contributions, prayers, encouraging words and Christian example, she was a most helpful and valued member. But her work is done, she "Sleeps in Jesus." By this death we are loudly called to greater earnestness in the Master's cause.

MRS. S. C. PERRY, } COM.
MISS JENNIE MAY.

King.

A tribute of love and affection from the Ladies Aid and Missionary Society of the U. P. church of Galt to our dear and honored president on the death of a dearly loved son:

God in his allwise providence has sent sore trial to the home of our beloved pastor and family by taking to himself their eldest born.

We as a society express our heartfelt sympathy with you, Dr. King and family, in this hour of bitter sorrow and sore bereavement, and also our prayers that he who wept with the sorrowing mourners in the graveyard at Bethany may comfort, support and sustain you, dear sister, and all your dear ones, in this time of need. And we would commit you to the tender compassion of Him who says, "I am the resurrection and the life." "Ye believe in God, believe also in me." "In my father's house are many mansions."

S. ACHESON, First Vice President.
A. F. SHEPHERD, Sec'y.
Galt, Ont., Dec. 1st, 1897.

Mrs. Cornelia Barber.

The Women's Missionary Society of Shadyside United Presbyterian Church desire to place on record this testimonial to the worth of their beloved sister and co-laborer in Christ, Mrs. Cornelia Barber. Though we were permitted to enjoy her companionship for only a few years, yet in that time we learned to know her as one who truly loved the house of God and the place where his honor dwells, who found a real joy in the work of our missionary society, and who seemed to have an abiding realization of "the things that are not seen" and "are eternal." Those whose lives came nearest to hers knew her as one whose daily outgoing of heart was for more of the Christ-life within her, for a closer walk and more joyful con-

panionship with her Saviour. What wonder, then, that when our Heavenly Father called for her unexpectedly, while as yet she was only in the meridian of life, that she was able peacefully to place herself and her all in His hands, and, as she entered the dark valley, confidently to rest in Him who has said "I will never leave thee nor forsake thee."

To the bereaved husband and friends we tender our heartfelt sympathy, and would comfort them with the assurance that, to her, death was but the open door to the Father's home of "many mansions."

Mrs. Ann Dings.

Entered into the rest that remaineth to the people of God, Nov. 19th, 1897, Mrs. Ann Dings, a faithful member of the Women's Missionary Society of East Greenwich, N. Y.

MRS. M. A. HARSHA, } COM.
MRS. A. J. MCMORRIS.

Mrs. Ella Barnett Kyle.

A tribute of love from the Women's Missionary Society of the United Presbyterian Church, Springfield, O., to the memory of Mrs. Ella Barnett Kyle, who fell asleep in Jesus, Oct. 25th, 1897.

"Precious in the sight of the Lord is the death of his saints."

Her loving Christian life and character was shown in her earnest zeal to carry on the cause of Christ in the missionary society of which she was president; in the Sabbath-school as a teacher, and as the wife of our pastor, an exemplary leader. Our sincere love and sympathy are extended to the husband in his sore bereavement, to her father and mother in the loss of an affectionate and faithful daughter, and to the brother who is deprived of a loving sister's counsel.

In the young peoples society she was ever faithful, broad in her field of thought and sympathy. With pre-eminent truth it may be said of her, "She hath done what she could." Few do so much, none more. To us our pleasant association with her is a memory which her death cannot destroy. COM.

Mrs. Rosa Strauss Shafer.

A tribute of love from the Women's Missionary Society of the U. P. Church, Etna, Pa., to the memory of Mrs. Rosa Strauss Shafer, who was called home Tuesday, November 9, 1897.

She was a member of our society from its very beginning, and had been our treasurer for a number of years, an office she held at the time of her death.

As it has pleased our Father to take from us a beloved member,—cheerful, happy, kind, ever ready for any loving service—we wish to bear witness to her unselfish Christian character.

Owing to ill health for a number of years, she was seldom able to attend our meetings in person, though always present in spirit, cheerful letters, and substantial offerings.

She was especially interested in our children, aiding our Junior mission band in many ways, and oftentimes assisting our superintendent with her many plans, and ever ready with encouraging words. During long periods of suffering and weakness, her cheerful, patient, Christian life endeared her to all. Her death is a sore bereavement to her husband and those who were nearest and dearest to her.

We commend them to the loving Father whose "Grace is sufficient for every time of need," and who gives us the comforting words, "Lo, I am with you always." "The eyes of the Lord are upon the righteous, and his ears are open to their cry." "My presence shall go with thee, and I will give thee rest," and may we, like her, keep our lamps trimmed and burning, for, "In such an hour as ye think not, the Son of Man cometh."

COM.

